

ENGLANDS

Looking-Glasse,

P R E S E N T E D

I N

A Sermon,

LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

Preached before the Honorable House
of COMMONS, At their late solemn FAST,
December 22. 1641.

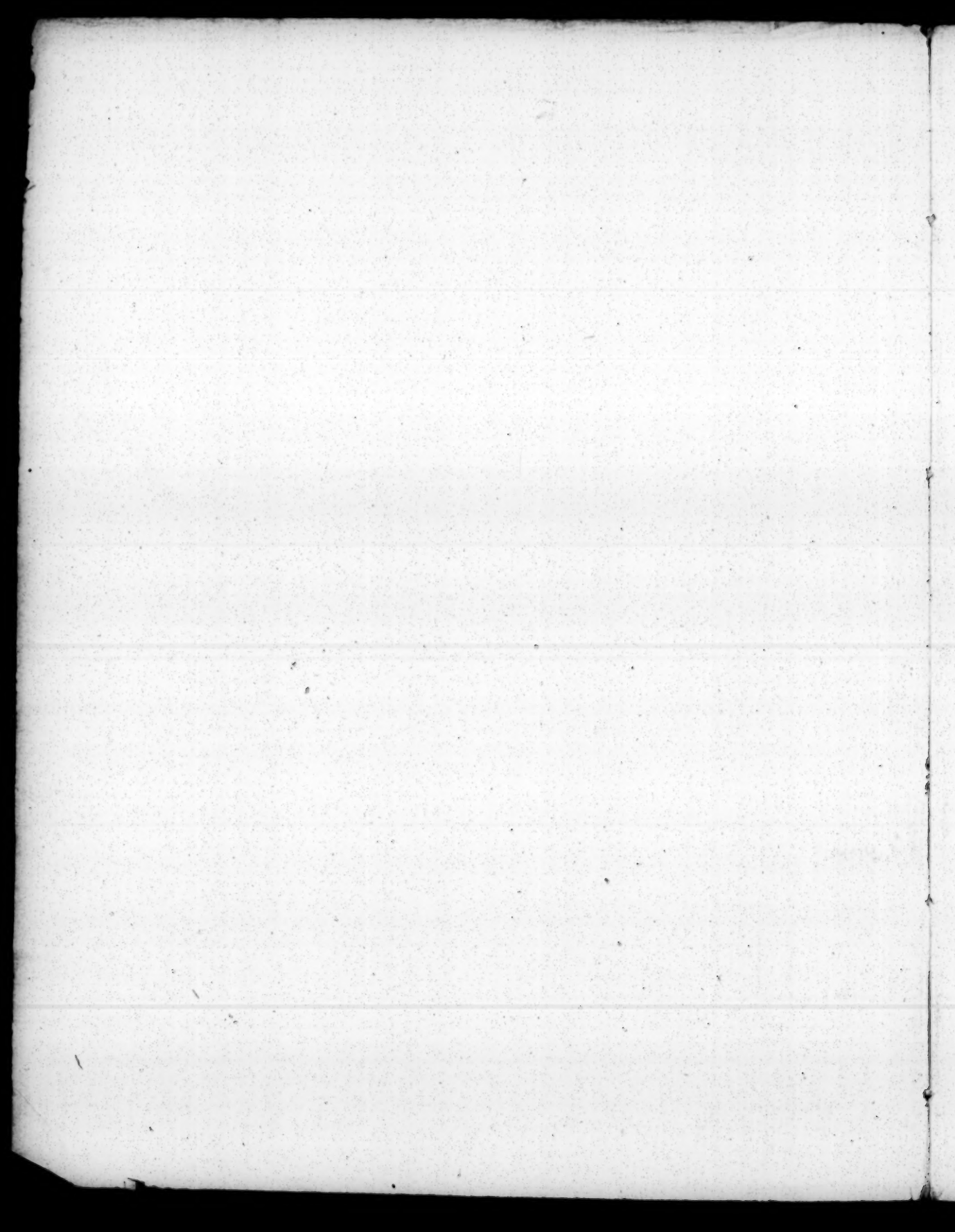
By *Edmund Calamy*, B. D. And Preacher
at *Aldermanbury*, LONDON.

*EZEK. 18. 31. Cast away from you all your transgressions whereby ye
have transgressed, and make you a new heart and a new spirit, Why will
ye die, O house of Israel.*

Published by Order of the said House.

L O N D O N,

Printed by *I. Raworth*, for *Chr. Meredith*, and are to
be sold at the *Crane* in *Pauls-Churchyard*, 1642.



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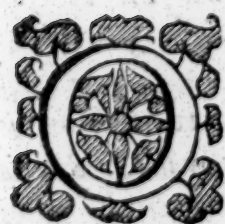
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TO THE
Honourable House
OF
COMMONS
Assembled in
PARLIAMENT.



Obedience is a virtue of such great worth, that Luther did rather desire to have grace to be obedient, than power to work miracles. Out of this very Principle it was, that I first adventured to preach before such a Grave and Judicious Senate, Coram tam multis viris & tam paucis hominibus. And from the same principle it is, that I now present the Sermon to a more publike view. The time allotted for the making of it, was so short (by reason of your more serious affaires) that it might have been a sufficient Apology to excuse both the Preaching and Printing of it, had not

pure Obedience justly silenced all such Apologies. And now it is printed, the Sermon it selfe is so poore and meane, that it may fitly be answered to me, what Apelles once did to a Painter, who having drawne many Lines in a little space of time, and boasting to Apelles that he had done so much in so short a time; it was replied, That he wondred that he had drawne no more. But yet, howsoever, my humble request is, That you would accept of this poore Mite, this little Goats-haire, which your commands (like a Midwife) have brought into the world. And indeed the kinde entertainment it found in the hearing, and the great acknowledgment of your Thanks (farre above all expectation or desert) afterwards, is an abundantly sufficient incitement against all discouragement whatsoever. The subject of the Sermon is of great concernement: It is about the Ruine and Repaire of Kingdoms and Nations; a matter sutable for you that are the representative Body of the Kingdom. Sin ruines Kingdomes. When Nicephorus Phocas had built a mighty wall about his Palace for his defence, he heard a voyce in the night, crying
ἰὼ βασιλεῦ, ἐδὺ ὕψος τὰ πύργου ὡς οὐρανὸν, ἐνδὸν τοῦ τοιχοῦ ἐκκλινάτω ἡ πέλις:
Though thou buildest thy walls as high as heaven, sinne is within, and this will easily batter downe thy walls. Sin is like a Traytor in our owne bosomes, that will open the gates to the enemy. Sin weakens our hands, and makes them unapt to fight. Sin taketh away the courage of hearts. It was not the strength of Ai that overcame the Israelites, but Achans sin. Sin causeth a great Army to be overcome by a little one. The Army of the Assyrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken



forfaken the Lord God of their fathers. *The fins of England, are the enemies of England. These beleaguer our Walls, and are as so many Cananites alwayes rising up in rebellion against us. But now on the contrary, Repentance and Reformation repairs and upholds Kingdomes and Nations: this is their Fortresse and Tower of defence; their Munition, Armour, and wall of Brasse to defend them. Righteousnesse exalteth a Nation, but sin is a reproach to any people. The Lord in mercy ruinate our sins, and not the Nation! the same Lord worke a Nationall Reformation, and make you his Instruments in this great worke! Much hath been done by you this way already (which is acknowledged in this ensuing Discourse, with great thankfulnesse.) The Lord enable you to perfect what you have begun. He that is the Finisher of our Faith, finish this much desired Reformation! It is very observable, that when God raised up Magistrates, such as Nehemiah, Zerubbabel, and others, to pity Sion that lay in the dust, and to repaire her breaches: at the same time he raised up Prophets also, such as Haggai, Zechariah, and others, to strengthen the hands of the Magistrates, and to encourage them in so noble a service: and therefore it is expressely said, Then the Prophets, Haggai and Zechariah prophesied unto the Jewes that were in Iudah and Ierusalem in the Name of the God of Israel, even unto them. Then (and not before) rose up Zerubbabel and Ieshua, and began to build the house of God which is at Ierusalem; and with them were the Prophets of God helping them. And Ezra 6. 14. The Elders of the Jewes builded, and they prospered through the proph'ying of Haggai the Prophet,*

phet, and *Zechariah* the son of *Iddo*; and they build-
ed and finished it, according to the Command-
ment of the God of *Israel*, &c. By both these Texts
it appears, That the Magistrates began and finished the re-
parations of Gods House, by the help of the Prophets of God.
Suffer me, therefore (as divers others have done before)
the unworthiest of all Gods Ministers, according to my du-
ty and place, to beseech and exhort you to the consummation
of those blessed things which you have begun to do for the
Chruch of God in *England*. And the God of all bles-
sings, blesse you and yours.

So prayeth

Your much obliged

Spiritual Servant,

EDMUND CALAMY.





A

Sermon Preached at a Fast before the
Honourable House of
COMMONS.

JEREM. 18. 7, 8, 9, 10.

At what instant I shall speak concerning a Nation; and concerning a Kingdome, to pluck up, and to pull down, and to destroy it.

If that Nation against whom I have pronounced, turn from their evill, I will repent of the evill that I thought to do unto them.

And at what instant I shall speak concerning a Nation, and concerning a Kingdome, to build and to plant it :

If it do evill in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.



His Text may fitly be called a Looking-glasse for England and Ireland, or for any other Kingdom whatsoever; wherein God Almighty declares what he can do with Nations and Kingdoms, and what he will do.

1. What he can do. He can *build and plant* a Nation, and he can *pluck up, pull down, and destroy* a Nation. And when a Kingdom is in the depth of misery, he can in an *instant*, if he but speak the word, raise it up to the top of happiness; and when it is in the height and Zenith of happiness, he can in ano-

B

ther

ther instant speak a word, and throw it down again into an Abyſſe of miſery.

2. What he will do. God will not alwayes uſe his Prerogative, but he will firſt *ſpeak*, before he ſtrikes, he will firſt *pronounce* judgement, before he executeth judgement. And if *that*

Verſe 7. Nation againſt which he hath pronounced the evill of puniſhment turns

Verſe 8. from their evill of ſin, then will God repent of the evill he intended to

Verſe 8. do unto them: And not onely ſo, but he will build and plant that

Verſe 9. Nation, and of a barren wilderneſſe, make it a fruitfull Paradife. But if *that* Nation do evill in Gods ſight, and will not obey

Verſe 10. his voice, then will God repent of the good wherewith he would have be-
neſited them, and pull down what he hath built, and pluck up
what he hath planted, and of a fruitfull Paradife, make it a bar-
ren wilderneſſe.

By all this it appears, That as this day is a *Nationall day*, and
and this Honorable Aſſembly a *Nationall Aſſembly*, ſo this Text is
a *Nationall Text*, every way ſutable for the occaſion about which
we are met. The Lord make it as profitable to you, as it is ſute-
able for you. From the words thus explained, I gather theſe four
Doctrinall Concluſions:

1. That God hath an absolute power over all Kingdoms
and Nations, to pluck them up, pull them down, and deſtroy them
as he pleaſeth.

2. That though God hath this absolute prerogative over King-
doms and Nations, yet he ſeldome uſeth this power, but firſt he
gives warning.

3. If that Kingdom againſt which God hath threatned de-
ſtruction, repent and turn from their evill, God will not onely
not deſtroy that Kingdom, but build it and plant it. Or thus:

Nationall Repentance will divert Nationall Judgements, and
procure Nationall bleſſings.

4. That when God begins to build and plant a Nation, if
that Nation do evill in Gods ſight, God will repent of the good
he intended to do unto it.

The firſt is this:

Doct. 1.

1. That God hath an independant and illimited prerogative
over all Kingdoms and Nations, to build them, or deſtroy them
as he pleaſeth.

This

This is set forth in the begining of the Chapter, by ocular demonstration. God bids *Jeremy Arise and go down to the Pot-Verse 2, ters House. &c.* and when he came there, he beheld the Potter making a Vessell of clay, and breaking it, and making it again *Verse 4.* another Vessell, as seemed good to the Potter to make it. And God him selfe makes the application; *Oh House of Israel, cannot Verse 6. I do with you, as this Potter, saith the Lord? Cannot I make you Vessells of honour, or dishonour? cannot I save you, or destroy you as I please? Behold, as the clay is in the Potters hand, so are you in mine hand, O House of Israel.* Because *Nebuchadnezzar* would not confesse this truth, he was driven to schoole to the beasts of the field, and he had the heart of an Oxe, till he acknowledged, that *God doth whatsoever he will in the Army of Heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What dost thou?* Dan 4. 34 35

This supremacy of Gods power, is founded upon that absolute Right that God hath over us as he is our Creator. For he is *Jehovah,* that gives being to all, and receives being from none, *Of him, and to him, and through him are all things.* All creatures are Ro. 11. 36 beams from his Sun, drops from his Ocean. *If I speak* (saith the Text,) *I in whom all men live, move, and have their being; I that made all things out of nothing, and can as easily turn all things into nothing, If I speak.* This power of God over Kingdoms, hath two properties.

It is illimited and independent, which appears by three expressions in the Text. 1. By these words, *At what instant;* which hold forth unto us, that God can destroy a Nation in an instant, in the very twinckling of an eye. In the morning the Sun shone upon *Sodome,* but before night it was destroyed with fire and brimstone. The old World was drowned (as *Luther* thinks) in the Spring time, when all things began to bud and blossom; The flood came suddenly, saith *Christ,* it came *de repente,* according to the vulgar translation of these words, when they least expected it. And on the contrary, God can in an instant make a Nation happy. ^a The *Israelites* were in an instant brought out of *Egypt;* and were in one and the same day, of all people most miserable, and of all people most happy, as *Calvin* Eodem die fuitis omnium miserum & omnium beatissimi. Nox una non tantum vos a morte in vitam traxit, sed ex *abysso profundissima evertit supra omnem terrenam felicitatem, ac si in nubibus equitaretis.*

well observeth upon this Text, 2. By these words — *I shall speak*. If God do but speak to destroy a Nation, it is presently destroyed: He spake the word, and the World was made; and if he speak the word, the World will return to its first Principles. *If I bring a sword upon a land, and say, sword go through that land, so that I cut off man and beast from it. Though these three men were in it, as I live, saith the Lord, they shall deliver neither sons nor daughters, &c. Ezek. 14. 17, 18.* On the contrary, if God do but speak to plant a Nation, it is planted; for Gods *benedicere*, is *benefacere*. 3. This absolute power of God is likewise deciphered by three synonimicall expressions in the Text, *To pluck up, pull down, and to destroy*. Which three words do intimate, That God hath an illimited Prerogative over Kingdoms, and that he can *overturn, overturn, overturn them*, as it is said *Ezek. 21. 27.* Or as *Hugo* glosseth upon the words, He can *pluck up* all mercies, *pull down* all judgements, and *destroy* them; that is make an utter ruine of them.

2. This power of God, is universall. For the words run in generall, At what instant I shall speak concerning a Nation: not this or that Nation, but a Nation indefinitely. There is no Kingdome exempted from Gods jurisdiction, or that hath Letters Patents to privilege it. If I speak concerning *Jerusalem*, or concerning *England, &c.* God is the Governour of the whole World, all alike to this Heavenly Potter.

Use 1.

If Gods power over Kingdoms be so large, and so absolute; let all the World stand in awe, and not dare to sin against such a mighty and terrible God: A God before whom all the Nations of the World are as a drop of a bucket, and as the small dust of the ballance. And if all *Asia, Africa, Europe, and America* be but as the drop of a bucket; what a little drop of that bucket is one man, though never so great? If all the World be but as the dust of the ballance, what a little little particle of this dust is one man? Who would not fear thee, O King of Nations? forasmuch as there is none like to thee, O Lord; Thou art great, and thy Name is great in might. Will ye not fear me, saith the Lord? will ye not tremble at my presence, which hath chained up the sea with fetters of sand? &c. That am the God of earthquakes, the God of thunder and lightning; a God that can cast both body and soul into hell fire. Who art thou, that thou shouldst

shouldest be afraid of a man, that shall dye, and of the son of man which shall be made as grasse? and forgettest the Lord thy maker, that hath stretched forth the Heavens, and layd the foundations of the earth? Isa 51. 12, 13.
 Think of this you that are greater in sin, than in greatnesse, that make no other use of your greatnesse, but as of Letters Patents to free your selves from all humane punishments, and to licence you to make your wills your laws, and your lusts your gods; and to commit not only peccata, but monstra, that are *Pessimi maximi*, not *Optimi maximi*. The great Jehovah against whom you sin, is greater than the greatest; He bindeth Kings in chains, and Nobles in lincks of iron. He hath provided *Toppet of old*; yea, for the King it is provided. Ira 30. 33. Heil was made for great men as well as poore. Observe how resolutely and emphatically the Prophet speaks; yea, for the King it is prepared. *Potentes potenter torquebuntur. Ingentia beneficia, ingentia vitia, ingentia supplicia.* To whom God hath given great mercies, if they abound with great vices, God will inflict great punishments upon them. Think of this you that trample the blood of Christ under your feet, by your prodigious oathes, and by the contempt of the day, worship, and servants of Christs. The blood which you contemne, is nobler than the noblest blood that runs in your veins: It is the blood of the eternall God, of that God, before whom the great, as well as the small, must appear at the great day of Judgement; in which terrible day, the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men will hide themselves in the dens, and in the rocks of the mountains: And say to the mountains and rocks fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, &c. Reve. 6. 15, 16. They that are here cloath'd in silk and velvet, shall wish for the mountains to cover them (which yet shall be but a poor shelter; For the mountains melt at the presence of the Lord, and the rocks rend asunder when he is angry. They that made others to flye away from them as innocent Lambs, from devouring Wolves, shall be afraid of the wrath of the Lamb that sitteth on the Throne. Great men must dye as well as others, and when they are dead, there is no difference between the dead bones of Philip of Macedon, and other men, as Diogenes told Alexander. Remember the wofull Catastrophe of Herod the great, Agrippa the great, Pompey the great. Oh, let all:

all men fear to sin against that God, that removed the *Assyrian* Monarchy to the *Persian*, and the *Persian* to the *Gracian*, and the *Gracian* to the *Roman*. That toucheth the mountains and they smoak, before whom the Devils fear and tremble. Oh, let not our hearts be harder than the rocks, worser then Devils! Oh *England*, fear the God of Heaven and earth! Oh you House of Commons, tremble and sin not; most in the World sin and tremble not. Do you tremble and sin not: We are all in Gods hand, as a flye in the paw of a roaring Lion, as the clay in the hand of the Potter. Do we provoke the Lord to jealousy, are we stronger then he? Consider the advantages God hath us at, and our dependencies upon him, and let us not dare to sin against him.

Psal. 4.

1 Cor. 10.
22.

Vse 2.

A Sanctuary in all distresses and dangers. Let us flye to this God of power, who giveth Kingdoms, and taketh away Kingdoms as he pleaseth. The great superintendent. Fly to him as to thy Ark, thy Pella, thy City of refuge. And in our deepest miseries let us sing cheerfully the 46. Psalm, as *Luther* was wont to do. *God is our refuge and strength, a very present help in trouble, I will not fear though the earth be moved, and though the mountains be carried into the midst of the sea, &c.*

Vse 3.

A divine project to secure a Nation from ruine, to make this great *Jehovah* our friend; for if God be on our side, we need not fear those that are against us. *Deus meus & omnia: Tranquillus Deus, tranquillit omnia.* And for this very purpose we are here met this day in Gods Sanctuary, flying to the horns of the Altar, to beseech that God who is the only *Potentate, King of kings, and Lord of lords*, that only doth wonderfull things, that he would be reconciled unto us; that he would quiet the commotions that are in *Ireland*, reduce the Rebels into order, sheath up the sword that is there drawn, and quench the flames that are there kindled. That the Lord would knit the heart of our Sovereigne to his people more and more, and of his people to him. That he would unite both Houses of Parliament, that they may joyn together with one heart as one man, to relieve poor *Ireland*, and reform *England*. *Athanasius* tells us that *Anthony* the Monk fought against the Devill with that Text, Psalm 68. 1. *Let God arise, and let his enemies be scattered, let them also that hate him, flee before him.* The Devill is more afraid of this Text, then any other; for

Athanas.
in vita
Antonij.

for he knowes he is Gods greatest enemy, and if God arise, he must needs be scattered. Oh, let us see God on work this day, to destroy the implacable enemies of his Church. Arise, oh Lord, and scatter the *Irish* Rebels! arise oh Lord, and confound Antichrist, and build up the walls of *Jerusalem*! The *Romans* in a great distresse were driven to take the weapons out of the Temples of their gods, and to fight with them, and so they overcame. This is our course this day, we fight with the weapons of the Church, Prayers and Tears. The *Spartans* wals were their spears; Our walls are our prayers, our help standeth in the Name of the Lord, who hath made Heaven and earth. Lord speak a word, and *Jericho* shall fall, be favourable to *England* and *Ireland*; Lord take away our sinne, and purely purge our dross! Our trust is not in our bow, nor speare. Let us labour to become Gods favourites, and then we have all happinesse concentred in two words.

The second Doctrinall conclusion.

Doct. 2.

Though God hath this absolute power over Kingdoms and Nations, yet he seldome useth this power, but first he gives warning. I say he seldome useth it; for I do not lay it down as a generall rule, *Deus non alligat suas manus*! God may, and doth sometimes destroy at once, and give no warning. Thus he dealt with the Heathen *Ammonites* and *Idumaeans*, as *Calvin* observes; but he seldome, or never sends any great judgment upon his own people, but first he speaks before he strikes. First *Verba*, then *Verbera*, as it is in the Text. *At what instant I shall speak &c. If that Nation concerning which I have pronounced &c.* First God pronounceth a judgement, before he executeth a judgement, he lightneth before he thundreth; he hangs out his white flag of Mercy, before his red flag of utter defiance; first he shoots of his warning Peecces, before his murdering Peecces.

And the Reasons are,

Reas. 1.

1. That all the World may take notice, that all punishments and afflictions come not by chance or fortune, but from the immediate hand of the great God. It is he that forms the light, *Isa. 45. 7.* and creates darknesse; it is he that makes peace, and creates evill, *I the Lord do all these things.* And therefore God gives warning to imprint this doctrine: That there is no evill of punishment, but from God.

2. Be-

Reas. 2. 2. Because God is loth to punish. *Minatur Deus, ut non puniat*: they that minde mischief, give no warning. When *Ab-falom* intended to murder *Ammon*, he spake neither good nor bad unto him, 2 *Sam* 13.22. Neither would God reveale his intentions to destroy us, but only because he desires not to destroy us. I reade of one that came to murder one of the *Roman* Emperors, and by speaking these words, *Hunc tibi pugionem mittit Senatus, detexit facinus fatuus, & non implevit*. Another was seen whetting his sword, and by that suspected and detected. But it is otherwise with God, he gives many items, and sets many Beacons on fire before he destroyes a Nation. As *Ambrose* observes upon *Gen*.9.13. *He sets his Bow in the Cloud; Non sagittam, sed arcem*, not his Arrow, but his Bow; the Bow cannot hurt us, but the Bow forewarns us of the Arrow; and the string of the Bow is to us-ward, to shew how unwilling God is to punish: He must first turn the Bow and put in the Arrow, before he can shoot. And as it is, *Psalme* 7.12. *If you will not turn, I will whet my sword, I will bend my Bow, and make ready my Arrow*. First God whets his sword before he strikes, and bends his Bow before he shoots, his Arrow is unprepared, &c. And all this, because he is a Father of mercies, and a father you know is loth to whip his childe. *I afflict not willingly*, *Lamen*.3.33. *Fury is not in me*, *Isa*.27.4. It is your sins that put thunderbolts in my hands. As a woman brings forth her childe with pain, and a Bee never stings but when he is provoked: So it is with our good God, He never punisheth, but when there is no remedy, 2 *Chron*.36.15,16. When God came to punish *Adam*, he came slowly, *in the coole of the day*; but when he cometh to shew mercy, he comes leaping over the hills, and sipping over the mountains. God was but six dayes in making the whole World, and yet as *Chrysostome* well observes, he was seven dayes destroying one City, the City of *Jericho*.

Cant. 2.8.

Reas. 3. God gives warning for the glorification of his justice. That all those persons and Nations that are destroyed, may have no Apology, no excuse, but may be speechlesse at the great day of account, *Ne dicant sibi non predictum Cave*. There is no Christian Nation, shall be able to say, that God destroyed them, and yet never gave them warning. Read the 2 and 3 chap. of the *Reve.* observe Christs warning to the 7 Churches. This made them without excuse; fore warned, forearmed.

If

If this be Gods ordinary course, Let us admire and adore the patience of God towards our Persons in particular, and towards this Nation in generall, in which we live: A Nation not worthy to be beloved, A Nation as ripe for destruction, as any other Nation. How many Tapers hath God set on fire? How many white flags of Mercie hath God hung out? How oft hath he shot off his warning peeces, to forewarn this Nation, that God would *pluck it up, pull it down, and destroy it.* *Jmuban* shot three arrows, not to hurt *David*, but to help *David*, by foretelling him of *Sauls* murtherous intention against him; But God hath shot not onely three, but eight Arrows, to fore-warn, and fore-arm us. The Lord awaken our secure hearts, to the consideration of these things: God hath spoken eight wayes to this Nation, by all which he hath intimated his intention to destroy us.

1. He hath spoken unto us by the voice of his Ministers, that with one mouth and lip, have foretold us of desolation, and destruction. It hath been the constant voice of Gods faithfull servants, from the Pulpit, for these many yeers early and late. Now this voice is not to be slighted; *For surely the Lord will do nothing, but he revealeth his secret unto his Servants the Prophets,* Amos 3.7.

2. He hath spoken to us by the voice of his lesser judgements. For God hath two sorts of judgements, Rods and Scorpions: *Footmen, and Horsemen*, as it is exprest, *Ier. 12.4.* And he deals with a Nation, as a Physitian with his patient. If a lesser potion will not work, the Physitian will prescribe a stronger. God hath sent many lesser judgements, The Small-pox, unreasonable weather, the Plague in a moderate way; but these judgements have been slighted and contemned: And lesser judgements contemned, are Harbingers to usher in greater; God threatneth, *Leviticus 2.6.* If his people will walk contrary to him, he will punish them seven times more: and afterwards he addes, That if they will not be reformed, he will punish them yet seven times more, and yet seven times more. *Verf. 18, 21, 24, 28. I, even I, will chastise you in fury, seven times more for your sins.* As the ancient Consuls of *Rome* had Rods, and Axes, carried before them: Rods, as Ensigns of their lenity to penitent offenders; But Axes, as tokens of their severity against incorrigible offenders: So God hath his Rods, and his Axes, his pruning Knife, and his Axe. If
C his

his pruning Knife will not amend us, his Axe will hew us down, and cast us into the fire.

3. God hath spoken to us by the death of his godly Servants, *For the righteous perish, and no man layeth it to heart, and mercifull men are taken away; none considering that the righteous is taken away, from the evil to come, Isa. 57. 1.* Thus *Metbusalem* that godly Patriarch dyed, the very yeer the flood came. And his name signifieth, *A messenger of death*; his death did presage the flood. Thus *Austin* was taken away by death, immediately before the sacking of *Hippo* where he lived. *Paras* before the taking of *Heilderberg*. *Luther* a little before Wars came into *Germany*, as he himself did fore-signifie at his death. Thus the death of *Saint Ambrose* was a fore-runner of the ruine of *Italy*. The many Reverend Preachers, *The Chariots, and Horsemen of Israel*, that in these few yeers are gone to their graves in peace, are as so many blazing Comets to portend our ruine.

4. God hath spoken to us by the voice of other Protestant Nations beyond the Seas, that have drunk deep of the Cup of Gods wrath. *Herodotus* tells us, that in a certain Egyptian Temple, there was a Statue built for *Sennacherib*, (this was he that besieged *Ierusalem*, and blasphemed the God of *Israel*, and was afterwards slain by his sons) and upon this Statue was this Inscription; *Eis emi dectov, evanths esto*. Look upon me, and learn to be righteous. Me thinks I hear *Rocbel*, *Bohemia*, the *Palatinate*, and other parts of *Germany*, saying: Oh *England* look upon us, and learn to be righteous. God will not alwaies make you like *Goshen*, when we are plagued as *Egypt*: make you like *Noah* in the Ark, when we are drowned with a flood of miseries: make you like *Gideons* dry Fleece, when we are like his wet Fleece, bedewed with sorrow and lamentation. You must not look alwaies to drink so deep of the Cup of Prosperity, when we have drunk so deep of the Cup of adversity. God hath made us examples to you; but if you amend not, God will make you your selves the next examples. It is a most true saying, *Legimus Historias, ne ipsi fiamus historiae*. If you will not learn righteousness by our History, God will make you the next History. *Discite justitiam moniti & non temnere Divos*. This is a loud and powerfull voice.

5. God speaks now more neerly unto us, by the bloody rebellion

lion that is in Ireland; The sword that is there drawn, is like the Comet, that for a whole yeer hung over Ierusalem, in the likenesse of a fiery flaming sword. This sword is Gods warning-peece to England; It is like *Tamberlains* red Flag, threatening ruine, and desolation to us; For it is an old saying, *He that would England win, must with Ireland first begin.* A Serpent, the nearer it is, the more dangerous it is. The sword is now come very near us, it is like a Serpent in our bosomes; the Lord awaken our sleepy spirits. God hath 3 swords: the sword of the Angel, which is the plague: the sword of the Spirit, which is his Word: and the sword of the Enemy. We have been wofully massacred with the first sword; the Plague hath bin grievously upon our bodies, but the plague of sin still remains upon our souls; this sword hath done little good. If the sword of the Spirit will not now at last cut down our sins, we must expect the sword of the enemy to cut us down, and to destroy us.

6. God now also speakes unto us by the many sad divisions, and unhappy factions that are in Church and State. *A Kingdome divided against it self, cannot stand.* It is observable, that scarce ever any great enemy entred this Kingdom, but when it was at Schisme and division within it self. *Tacitus* saith, that nothing gave the Romans more advantage against the ancient Britains, then this, *Quod factionibus & studiis trabeantur.* *Mandubratius* (as *Cesar* calls him) out of hatred against *Cassibellanus*, brought in *Iulius Caesar*. *Adminius* brought in *Claudius*; *Guortigernus* first, and *Mordredus* after brought in the Saxons. *Toustaing* division and inrode, made way for the Normans; and there were more divisions then one to help in the Danes. And there is nothing more likely to bring in the Romans once more into our Kingdome, than these *Mandubratians*, the *Adminians*, I had almost said these *Arminians*. Oh sad divisions! These are as thicke blacke clouds threatening a great shower of desolation.

In vita
1. Agrip.
Lib. 5. de
Bell. Gal.

7. God speaks unto us by the great demur and delay of the reformation of the Church. For the Childe of reformation is come to the birth; but there wants strength to bring it forth. This is a signe, That there are some great obstructions in the Kingdome, that hinder the birth of this much desired Childe. And it shrewdly presageth, as if God had begun to repent of the good, that hee

hath begun to do for us; and that it will be with us, as it was with *Tamar*, in the the time of her travell, *Genesis* 38. 28, 29. *Zarab* first puts forth his hand out of the womb, but afterwards drew it in again, and *Pharez* came out in his stead. So it gives us cause to fear, lest the childe of Mercie should go back into the womb again, and the childe of Judgement come forth in his stead.

8. God hath spoken to us by the voice of our own consciences. There is no man that lives in any known sin, but his conscience hath often told him as *Abner* did *Joab*, *Will not this sin bring bitternesse in the latter end?* And as *Reuben* to his Brethren, *Did I not tell you of this aforehand?* That this sin would bring you to hell. There is a Light which God hath set up in all our souls, which is a Beacon set on fire, to give notice of Gods wrath and vengeance. This light is Conscience, which *Tertullian* calls *pre-judicium judicii*. This is Gods bosome Preacher; and when this is silenced, it portends nothing, but utter ruine & desolation.

Tertul. Apolog.

And thus you see how many wayes God hath given warning to this Kingdom.

Now I beseech you, *Let the long-suffering, and goodnesse of God, drive us to repentance.* This is the use the Apostle *Paul* makes, *Rom. 2. 4.* which is the more to be laid to heart, because that *Saint Peter* picks out this Exhortation from out of all the Epistles of *Paul*, as one of the choicest, and urgeth it upon those to whom he wrote, as you may read, *2 Pet 3 15.* *And account the long-suffering of the Lord, is salvation; even as our beloved brother Paul also hath written unto you.* Now I conceive, this is no where written, but in the place fore-mentioned. Let not that which is our salvation (as *Peter* saith) become our damnation. Let us follow the example of *Noah*, *Heb. 11. 7.* *Noah by faith being warned of God, of things not seen as yet, moved with fear prepared an Ark, to the saving of his house. &c.* *Noah* had but one warning, and that of a judgement, which had no print in nature: But we have had eight kindes of warnings, and there are many prints and foot-steps of Gods judgements amongst us. Oh let us beleieve these Voices of God, and let faith work fear, and fear work care to prepare an Ark, before the Flood comes. Let us be amended by Gods warning-peeeces, lest we be consumed by his murdering-peeeces.

Motives: There are two Motives to quicken us to the obedience of this Exhortation.

Gods

Gods warnings are in Gods keeping. No man hath a lock and key of Gods patience. He is *long-suffering*, but not *alwaies suffering*, and how long he will suffer, no man knows. Sometimes God is warning of a people 120 yeers, as he was the old world. Sometimes but 40 yeers, as he dealt with the Jews, before the destruction of *Ierusalem*: sometimes but 40 dayes, as in *Niniveb's* case: sometimes but one night, as in *Lots* case, who had warning of the burning of *Sodom*, but the Night before. We in this Nation have had many yeers warning. I fear me, the Taper is almost burnt out; that the Sun of our prosperity is ready to set; and that the hour-glasse of our happineffe is almost run out. This is our last warning. Mistake me not; I do not prophesie what God will do, but what we deserve God should do, and what we may justly expect he will do, and what we ought to provide, if he should do. Let us amend now, or never; before the day of Mercie be past, before the draw-bridge be taken up. It may be too late the next yeer.

The warnings of God, when they are slighted, they will *necessitate* and *aggravate* our condemnation.

1. They will *necessitate* our condemnation. For there are three degrees of Gods wrath: His threatning wrath, his punishing wrath, and his condemning wrath. And this is Gods Method: First, he threatneth, before he punisheth: And if his threatning anger reform us, we shall never feel his punishing anger; but if his threatnings prevail not, we shall certainly feel his punishing anger. And if neither threats, nor punishments prevail, nothing remains but his condemning wrath: *Si non audies vocem misericordie, senties vocem judicii. Si non audies primam tubam, senties ultimam. Si non audies Deum minantem, senties punientem & condemnantem.* Bernard. What destroyed the old world but because they did not regard *Noahs* warning? What destroyed *Lots* sons in Law, but because they mocked at *Lots* warning.

2. They will *aggravate* our condemnation: For as a childe in the Mothers womb, the longer it is in the womb, before it comes forth, the bigger the childe will be, and the more pain it will put the Mother unto. So the longer God keeps in his wrath and is patient toward a Nation, the bigger the childe of wrath will be when it comes forth, and the greater will be our misery and affliction. This Metaphor God himselfe useth, *Isaiah* 42. 14. *I have a long time bolder*

Bernard.
Sermon de
triplici mis-
eric.

holden my peace, I have been still, and refrained my self; now will I cry like a travelling woman, I will destroy, and devour at once. Though God hath leaden feet, yet he hath iron bands. The longer he is before he strikes, the heavier the blow will be, when he strikes. Patience is the proper purchase of the blood of Christ. There was no patience under the first Covenant. *Deus non expectabat Angelos, non expectabat Adamum*, God did not wait for the Angels, nor for Adam; but as soon as ever they had sinned, he throws the one out of Paradise, the other into hell. But for us sinfull sons of Adam, God for Christs sake tarrieth, and waiteth our conversion. Oh, let us not sin against the merit of Christs blood! Read the 50 Psal. 21, 22. *These things thou hast done, and I kept silence, thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God; lest I tear you in peeces, and there be none to deliver.* Let us not stop our ears from hearing these eight voices, lest God turn his words into blows, and stop his ears from hearing our voices in our extremities. There are two degrees of mercie in God, *Misericordia parva, & misericordia magna*; His little mercie, and his great mercie. For God to wait our conversion, and to fore-warn us of evil to come, this is a mercie, and a great mercie in it self considered. But it is but a little, in comparison of the second mercie, which is the great mercie; and that is, when God gives us grace to make a holy use of his patience, to make his patience our salvation, and to be led to repentance by it. The Lord bestow this great mercie upon us!

Bernard.
Sermon. de
triplici mi-
seric. &
quatuor mi-
serat.

The third Doctrinall conclusion.

Doct. 3.

That Nationall turning from evil, will divert Nationall judgements, and procure Nationall blessings. So saith the Text; *If that Nation turn from their evil, then will I repent; and not onely so, but (verse 9) I will build, and plant it, &c.* The Doctrine is a mercifull qualification of Gods absolute power, he is so far from using it, as that he indents and covenants with every Nation. *If they repent, I will repent.* Now whereas God is here said to repent, it is spoken ἀνθρωποπαδῶς, but it must be understood Θεοπατῶς. God is not as man, that he should repent; He is said to repent, because he doth that which men do when they repent. *I will repent*; that is, I will turn my judgements into mercies. God doth sometimes
will

will a change, but he never changeth his will. God from all eternity decreed to be served in the old Testament with types and figures, and in the New Testament, in spirit and truth. Here was a *will of a change, but no change in Gods will.* When God is said to repent, the change is in us, not in God. As when the Sun softneth the wax, and hardneth the clay; here is a different act of the Sun, but the change ariseth from the different object, not from the Sun. So God from all eternity decrees to punish the impunitent, and to blesse the penitent. And when a Nation by Gods Almighty grace becomes penitent, God turns his punishments into blessings; but the change is in the Nation, not in God.

Deus vult mutationem sed nunquam mutat voluntatem, Aquinas. Deus aliquando mutat sententiam, sed nunquam mutat decretum, Greg.

And now give me leave to speak my minde freely; I am not come hither this day to feast your ears, but to wound your hearts; you must not expect elegant and fine phrases. *Non licet in tanta miseria disertum esse;* This is a day, not for humane, but divine eloquence. *Non loquor diserta sed fortia.* A day wherein we are to cry mightily unto God, to knock aloud at Heaven gates, and to extort mercie from Gods hands, by a holy and acceptable violence. And for my part, I know not any Doctrine more suitable to work upon your hearts and affections, then this plain conclusion; That there is no other way to procure blessings from God, or to turn away judgements from the Land, but by turning from sin unto God. The wrath and punishments which sin hath twisted, Repentance will untwist. Sinne is as a thick Cloud, stopping the Sun-shine of Gods mercie; but if we turn from sin, this will melt the Cloud, and cause the Son of Righteousnesse to shine upon us. Sin, it is as a Devil in the Air, to hinder our prayers from ascending; but if we turn from sin, this will charm the Devil, and make Satan like lightning fall down from Heaven. Sin is like so many great peeces of Ordnance, planted and charged upon high mountains, ready to shoot down Cities and Kingdoms: But if we turn from sin, this will take away the force of these Canons, and make them as Paper-shot. Sin is a wall of seperation between God and us: To turn from sin, will break down this wall. Sin is the great makebate between God and man: Sin dissolveth Parliament unhappily: Sin puts variance between a King and his Subjects. Sin destroyed *Rochel*, and the *Palatinate*; it brought the sword into

ἐστὶν εἰς τὴν ἀνομίαν, ΝΑΖ.

into *Ireland*, and will bring it into *England*, unlesse we turn away from all our evil doings. To turn from sin, is a key to unlock all the chests of Gods mercies. It is *Clavis viscerum Dei*, A preservative against all misery. O the divine Rhetorick, and omnipotent efficacie of Repentance! This is that Rain-bow, which if God seeth shining in our hearts, he will never drown our souls. That star which will bring us to Christ. A repenting faith, is our *Sacra anchora* to flye unto; it is *Ilex misericordiae*: It eyes Gods hands, and charms his wrath. There is no thunder-bolt so great, no wrath so furious in God, but repentance will abolish it. This *Abigail* will easily appease our heavenly *David*, though hee march never so furiously. Repentance is so acceptable to God, that he rewarded *Abab* for his hypocriticall repentance, that others by his example might be provoked to turn truly to God, who knew not his repentance to be hypocriticall. I have here a large field of matter, for a yeer, rather then a day: But as a little Boat may land a man into a large Continent; so a few words may suggest matter sufficient to a judicious ear, for a whole lifes meditation. I shall not spend time in unfolding the nature of this duty of turning from sin; or in shewing the reasons why this turning is so potent to divert judgements, and procure mercies (this is the work of every Sermon.) I will onely make one Use of Exhortation (for it needs application, more then explication.)

Tertul. de
penit. Pe-
nitentia ra-
dens & ver-
rens peccata,
Ibid.

Use of Ex-
hortation
unto two
Duties.

To beseech you to turn the Doctrine into practise, and to expresse the sincerity of your Repentance, by two duties, which are as the two poles, upon which our turning from sin doth move, By Humiliation, and Reformation; Humiliation for sins past. Reformation for the time to come: *Humiliation without Reformation, is a foundation without a building: Reformation without Humiliation, proves often a building, without a foundation.* Both of them together, comprehend the Essentials of this great duty, which is the very quintessence of Practicall Divinity.

1. To Hu-
miliation.

1. Let us turn unto God by Humiliation for sins past. This day is a day of Humiliation; A Sabbath of weeping and mourning, wher in we should wash the feet of Christ with our tears, wherein we should weep bitterly before the Lord, powre forth our hearts like water, and strive who should put most tears into Gods bottle. I beseech you, let us turn unto God with true pen-
nitent

nitent tears, drawn from the well of a broken heart, fetcht out with the bucket of Gods love.

Let us sanctifie a Fast, and afflict our souls before the Lord, that this day may become a day of attonement. And because the Well is deep, and our hearts are very hard, and some, it may be, want buckets to draw water withall : Give me leave to offer unto you seven buckets, which will serve, as seven helps to Humiliation.

Seven Buckets to draw out the water of tears.

1. Let every man consider his own sins, which he himself is guilty of. Have we not broken the holy, and righteous Commandements of God a thousand times, and shall not this break our hearts? Have we not broken our vows and covenants which we have often made with God, and will not the meditation of this break our hearts? God in Scripture is said to have a bag and a bottle; A bag to put our sins in, and a bottle to put our tears in. Have we not filled Gods bag with our sins, and shall we not now fill Gods bottle with our tears? Doth it not grieve us, that we have so often grieved the holy Spirit of God? Are we not heavie laden with those sins, with which God himself is pressed, as a cart with sheaves? Is not God himself broken with our whorish hearts, and will not this break our hard hearts? Have we not had years of sinning? Oh let us have one Day of mourning! Have wee not trampled the blood of Christ under our feet, and shall not the blood of this Scape-goat melt our Adamantine hearts? It is an excellent saying, *That in all the sins we commit, we must not so much consider the sin that is committed, as the God against whom it is committed.* And this will provoke us to great Humiliation for little sins, as well as great sins. For there is no sin simply little. There is no little God to sin against. The least *minimum spirituale*, the least offence is committed against an infinite God; & therefore deserves infinite punishment. There was no little price paid for little sins; the least sin cost the shedding of the blood of the eternall God. There is no little disobedience in a little sin. For as there is the same rotundity in a little round Ball, as in a great one: so there is the same disobedience against God, in a little sin, as well as in a great one. To disobey God in a little, is no little disobedience. There is no little unthankfulness in a little sin. For the lesser the thing is, in which we

Job 14. 17.
Psal. 56. 8.

Eph. 4. 30.
Am. 2. 13.

Eze. 6. 9.

Six Reasons to move us to great sorrow for little sins.

1.

2.

3.

4.

5. offend God, the greater is the unthankfulnesse, that we will sin against God, for so little a matter. There is no little pollution and defilement in a little sin. A little puddle may dirty a man, as well as a great one. A little Bodkin may wound a *Cesar* to death. There is no little punishment, for little sins; *For the wages of sin is death.* The wages of sin as sin, and therefore of every sin. *A quatenus ad omne valet consequentia. Non est distinguendum ubi lex non distinguit.* And therefore let us, I beseech you, mourn with a great lamentation, for our little oaths, our idle words, our omissions of good duties, and defects in good duties, &c. Can we mourn for the losse of our estates, for the death of our Children? And shall we not mourn that we have lost God, and the peace of a good conscience by our sins; and that our hearts are so dead and dull to goodnesse? Can we cry for the stone in the bladder, and not for a stony heart? The stone in the bladder can but kill the body; but a stony heart will cast body and soul into Hell. Weep for those diseases that will destroy soul and body for ever. We have been often in the valley of *Hinnon*, sacrificing our sons and daughters unto Devils, by their wicked educations; improving our parts and mercies, to the service of the Devil. Oh, let us this day descend into the valley of *Bacah*, and let us make this Church a *Bochim*, a place of weeping. We have many Church-sins, Sermon-sins, Sacrament-sins. Let us have Church-tears for our Church-sins.

Buck. 2. A second help to humiliation, is the consideration of the sins of the Nation wherein we live. This Kingdom is an Island incompass'd with three *Oceans*; not onely with an *Ocean* of water, but also with an *Ocean* of mercies (no Nation more exalted in mercies) and I may as truly adde, with an *Ocean* of sins. And that which makes our sins the greater, is because our mercies have been so great. We have sinned under mercies; we have provoked God, *at the sea, even the red sea.* This was a great aggravation of the Israelites sin, and so it is of ours. We have sinned, not onely under mercies, but with our mercies, we have made a golden Calf, with the jewels of mercies, which God hath bestowed upon us. We have taken the Members of Christ, and have made them the Members of a Harlot. What sin is there under the cope of heaven, whereof any Nation is guilty, which we have not ingrossed

ingrossed to our selves? Let us weep for the beastly drunkenness of this Nation: But why do I call it beastly? for generally beasts are sober: It deserves a name inferiour to beasts, for so it makes a man for the time. *Austin* saith, that in his dayes drunkenness was grown to that heighth, as that there was no remedy against it, but by calling of a Synod. And in our dayes it is grown to that Gyant-like bignesse, as that there is no hope of redresse, but in the Parliament. Woe to this Land because of this sin; this is that which will make us unable to stand before our enemies, and to stagger like a drunken man. For this sin God gives a land over to the spirit of giddiness. Let us weep for the blasphemous swearing that is in the Nation, wherein (if in any thing) there is a pride taken in offending God, for other benefit of it I know none.

Aust. E. 1st.
61.

For this sin the land mourneth, and let us mourn. Weep for the adultery and fornication, which as an Epidemicall disease hath over-spread the Nation. *Whoremongers and Adulterers God* Heb. 13. 4. *will judge*; If man will not, God will. He that divorceth himself from his wife, and joyns himself to a Harlot, God will divorce himself from such a man, and divorce his mercies and blessings from him. Weep for the covetousness of the Nation. This sin is the root of all evil: and for this sin God will root out a Nation. He that is swallowed up with earth, (as *Corab*, and his company) his ears stopped with earth, his heart stuffed with earth, God will give him earth enough when he dyes; and they that love earth so immoderately, are likely to have little enough of Heaven. Weep for the Oppression, Extortion, Bribery, Lying, Gripping, Usury, Couzenage and Deceit in trading. These sins will cause a fourth *Ocean* to incompasse this Island, and that is an *Ocean of misery*. Let us shed tears for the innocent blood that is shed in the Land; for the devillish pride that is amongst us: Pride of heart, pride of apparell, in following the fashions of every Nation almost. How justly may we expect, that God should make us slaves to that Nation, whose fashions we so eagerly follow? Mourn for the great prophanation of our Christian Sabbath-day: how can we expect that God should give us rest in this Land, if we will not give him a *Sabbath*, a day of rest? Oh, let our eyes gush down with rivers of tears! O that our heads were fountains of tears for the Idolatry (that Land-devouring

Vrsins pre-
face to his
Care-
chisme.

fin of Idolatry) for the superstition, the Apostasie, the contempt of the Gospel, and of the Ministers, and Ministry of it that raigns amongst us! It is time for God to deprive us of *Manna*, when we begin to be weary of it; the time may come when we may have Sermons few enough, that neglect them so much as some do. The Confessors that fled for their Religion in Queen *Maries* dayes, acknowledged (as *Vrsinus* relates) that that great inundation of misery came justly upon them, for the neglect of, and unprofitableness under the Gospel, which they had injoyed in King *Edwards* dayes. And if they were so severely punished, for a few yeers contempt of the Gospel; what a superlative degree of punishment do we deserve, that have had the Gospel of Peace, and the peace of the Gospel, for almost an hundred yeers, and yet are so unlike the Gospel in our conversations? The time would fail, if I should make a catalogue of our Nationall sins. Oh, let us be one of the mourners in *Sion*, for the abominations of the Land; that so we may be markt out for safety. And let us take this rule to perswade us; *Those sins which we know others to commit, and yet mourn not for them, these sins become our own sins*: And therefore we may well pray with *Austine*, *Lord deliver me from other mens sins, which for want of mourning and grieving for, I have made mine own.*

3. A third Bucket to draw the water of tears withall, is the consideration of the great breaches that are in Church and State. We are divided in *minutula frustula* (as *Austine* of the Donatists.) Let these breaches break our hearts, let these rents rend our hard hearts. For the division of *England* let us have great thoughts of heart.

4. A fourth help to humiliation, is the consideration of the miseries that are like to come upon us, as the wofull consequent of these breaches. As our Saviour Christ, when he came neer *Ierusalem* and beheld the sin of it, and the desolation that was impendent over it, he wept, saying, *Oh that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes, &c.* So let us contemplate the sins of *England*, and the destruction which we may justly expect, as the fruit of our sins; and let us weep over *England*, and say, *Oh England, England, that killest the Prophets, and stonest them that are sent unto thee! O that thou hadst known, even thou, at least in this thy*

Luke 19.
41, 42.

thy day, the things which belong to thy peace. It is reported of *Xerxes*, that having prepared 300000. men to fight with the *Grecians*, and beholding so great a multitude of Souldiers, he fell a weeping out of the consideration, that not one of them should remain alive, within the space of an hundred yeers. Much more ought we to mourn, when we consider the abundance of people that are in *England*, and the abundance of sin perpetrated among us; and what shall become not onely of our bodies within these few years, but what shall become of our souls to all eternity.

A fifth Bucket is, the contemplation of *Germany*, which is now become a *Golgotha*, a place of dead mens skulls, and an *Aceldama*, a field of blood. Some Nations are chastised with the sword. Others with famine; Others with man-destroying Plague. But poor *Germany* hath been sorely whipped with all these three iron whips at the same time, and that for above twenty yeers space. Oh let us make use of this Bucket, and draw out water, and pour it out before the Lord this day; let us send up our cries to Heaven for *Germany*. It is a sign that we are not true members of the body of Christ, because we have no more fellow-feeling of the miseries of the same body. A dead member hath no sence of its own misery, or of the bodies distemper. If we be living members, we will sympathize with the calamities of Gods people.

A sixth help to Humiliation, is the consideration of the bleeding condition of *Ireland*. I need not relate (you have great reason to know it better then my self) the inhumane, barbarous, Cannibalisticall, and super-superlative out-rages, butcheries, and massacres that are there committed by those bloody Rebels. Oh, let us send up one tear this day, as an Orator to the Throne of Grace, to plead for mercie for poor *Ireland*! This is one chief caute of this generall Fast, to pray and weep for *Ireland*. Help it (Right Honorable) O help it with your Prayers and Tears. Tears have voices as well as words. *I thank thee, Ob Lord, (saith David) Psal 6.8. that thou hast heard the voice of my weeping.* Where note, weeping hath a voice. And as Musick upon the waters sounds farther, and more harmoniously then upon the Land: So Prayers joyned with Tears, cry louder in Gods ears, and make sweeter Musick then when tears are absent. When *Antipater* had written a large Letter against *Alexanders* Mother unto *Alexander*, the King answered

A fifth
help to hu-
miliation.

A sixth
Bucket.

*Plutarc. in
vita.
Alexand.*

answered him; Dost thou not know that one tear from my Mother, will wash away all her faults? So it is with God; A penitent teare is an undeniable Embassadour. An object look't upon when it is in the water, seemes bigger than when it is out of the water. Let us looke upon *Ireland's* misery through the water of our teares, and this will represent it in its due proportion. Let us weepe, because we cannot weepe, let our hearts weepe, because our eyes cannot weepe. To move your hearts a little more, suffer mee to propound three examples. 1 The example of *Abraham*, who was so zealous for the preservation of *Sodom*, that by an humble importunity he brought God downe to these terms, that if there had beene ten Wheat-ears in *Sodom*, all the Tares should have been spared for these ten mens sake. And when God was gone from *Abraham*, hee continued so sollicitous for the good of *Sodom*; that (as *Luther* thinks) he could not sleepe all night. I am sure the Scripture saith, *He gate up early in the morning to the place where he stood before the Lord, and he looked toward Sodom, to see what was become of his Prayers.* If *Abraham* did thus much for *Sodom*, for wicked *Sodom*; ought not you to be much more zealous for the Protestants in *Ireland*, who professe the same faith, and are under the same Government with us in *England*. 2. Let mee offer the example of *Nehemiab*, who though for his own particular he was in great prosperity, and in great favour at the Court; yet when he heard of the affliction and misery of the people of God at *Ierusalem*, hee sate downe and wept, and mourned, and fasted, and never desisted, till hee had obtained leave to goe and helpe his brethren at *Ierusalem*. 3. I shall propound the example of *Hierome*, who was writing a Commentary upon *Ezekiel*; but when hee heard of the besieging of *Rome* (a place wherein he had formerly lived) and of the death of many godly people, he was so astonished and amazed at the newes, that for many nights and dayes hee could think of nothing. Et in captivitate Sanctorum se esse captivum putabat. He thought himselfe taken captive. I might adde the story of *Phineas* wife, but I forbear. Let these examples be your instruction and encouragment. Me thinks I heare a voice in *Ireland*, like the voice that was heard in *Rama*, *Lamentation and weeping* and great mourning, *Rachel weeping for her children, and would not be comforted, because they are not.* Me thinks I see (do not you so

Gen. 19.
27, 28.

Neh. 1.
3, 4, 5.

Proemium
Commentar.
in Ezek.

I Sa. 4. 19.

Mat. 2. 18.

so also?) the poore people of Ireland looking out of their windows, and crying out as the Mother of Siser, *Why is his chariot so long in coming? why tarry the wheeles of his Chariot?* Why is aide so long delayed? Where are *Englands* bowels? Me thinks I see the very flames of this great fire that is kindled in Ireland. Oh, let this fire melt our hard hearts into pittie and compassion! I doubt not but this Bucket will draw out a great deal of water this day.

There is one Bucket more, the last, but not the least; and that is the consideration of the Lord Jesus Christ. His body was rent and torne for us. Oh let this rend and teare our hearts that ever we should sinne against such a Christ! His blood was poured forth as a sacrifice for our sins. Oh let us pour forth our tears, for our offences against him! Beloved in the Lord; This is a day wherein wee ought to make conscience, to get our hearts affected with deep sorrow for sin; otherwise we do but take Gods name in vain. Now there is no way more powerfull to produce this affect then by going to mount *Calvary*, and by burying our selves in the meditation of Christ crucified. There is a story of an Earl called *Elzearus*, that was much given to immoderate anger; and the means he used to cure this disordred affection, was by studying of Christ, and of his patience in suffering the injuries and affronts that were offered unto him, and he never suffered this meditation to passe from him, before he found his heart transformed into the similitude of Jesus Christ. Wee are all sick of a hard and stony heart; and if ever we desire to be healed of this soul-damning disease, let us have recourse to the Lord Iesus Christ; and never leave meditating of his breakings and woundings for us, till we finde vertue coming out of Christ, to break our hearts. Let us pray to the great heart-maker, that he would be the heart-breaker. So much for the duty of Humiliation.

*In vita ejus
apud su-
mum.*

The second duty, wherein we must expresse our turning to God is *Reformation*. Humiliation is not sufficient without Reformation. It is not enough to be broken *for sin*, but we must also be broken *from sin*. As a bird cannot flye with one wing, nor a man walk with one leg; no more can we get to Heaven by Humiliation, without Reformation. Both of them conjoynd, are

The second duty
is Reformation.

are the legs and wings by which we walk and flie to heaven. And therefore let me most earnestly exhort you to repent from *sin*, as well as *for sin*. The Crown we fight for this day, the Garland we run for, the mark we aim at, is Mercie; this is our joynt suit, That God would shew mercie to *England* and *Ireland*. Now the way to obtain mercie is cleerly expressed, *Pro. 28. 13. He that confesseth and forsakeb his sins, shall have mercie*. This God calls for from heaven; this all the faithfull Ministers in the City preach for this day, Reformation, Reformation, Reformation. As Mr *Bradford* at the stake cried out, so do I at this time, *Repent, O England, repent, repent*. There is a three-fold Fast, a Fast frō meat, from mirth, from sin. The two first will not suffice without the last. A beast may fast from meat. The Devils fast, saith *Ambrose*. The old world (as some think) did never eat flesh, and yet they were all drowned. Though we could fast till we were perfect Anatomists; though we could pray and kneel, till our knees were as hard as Camels knees (as it is reported of *James* the brother of Christ) yet all were to no purpose, without this *turning from sin*. This is *jejunium magnum*, as *Austin* saith. This is *jejunium totius anni*, *jejunium omnium partium*. This is the great and everlasting fast, to fast from sin by reformation.

This Reformation must be,

1 Personal.

Ion. 3 8.

Psal. 18. 23

Now this Reformation, it must have two properties, which are both of them mentioned in the Text. 1. It must be Personall. 2. It must be Nationall. It must be personall; for so saith the Text; If that Nation against whom I have pronounced, *turn from their evil, A malitia sua*. Every man hath some sin which is his *peccatum in deliciis*, his *dilectū delictum*, his beloved sin, the sin of his constitution. Let us turn from that sin, whatsoever it is, & if we know not what that sin is, let us turn from every sin, and so we shall be sure to turn from that sin. This the K of *Niniveb* cōmanded, that every one of his subjects should cry mightily unto God; & not only so, but every one to turn from his evil way, and from the violence that is in their hands. Thus must we; we must be able to say with *David*, *I have kept my self from my sin*. We live in times wherein there was never more turning; some turn like the Dog to the vomit, and like the Sow to the wallowing in the mire; some turn Atheists, some Papists, some Socinians, some Arminians; some turn like the weathercock, which way the winde bloweth; which way soever preferment goes, that way they turn: Many turn Neuters: Many turn from

from Christs side, to be of Antichrists side ; Many turn cold and Icy for God and his Church : Some are like unto the *Chameleon*, that will change it self into any colour but white. Some any will turn to be any thing but good : if the times turn ill, they will be naught ; but if times turn good, they will not be good. But I beseech you, let all us here present before the Lord this day, turn sincerely unto the Lord our God from all iniquity. Let us strip our selves stark naked of all the rags of the old *Adam*. Repent of your pride ; dust and ashes doth better become you. Repent of your gluttony and drunkenness ; let weeping be your drink, and fasting your meat. Repent of your swearing. Condemne your selves out of your own mouthes, that God may justify you. Repent of your covetousness : If ever you expect to gain Heaven, look not after the earth so much. Repent of your Adultery, that God may marry you unto himself, and lest you be married to eternall flames. Repent of your security, that you may live securely. No way to escape damnation, but by Repentance ; and no man that ever repented aright, but did escape damnation. Oh that this day might be the conversion of some sinner, that they may be able to say, *From such a Fasting-day, I began to turn unto God !* Oh that this Fasting-day might be a Festivall-day to the Angels in Heaven, who rejoyce at the conversion of a sinner ! Oh that some *Zachens* would make restitution this day ! That some Prodigall childe would return to his Heavenly Father ! God Almighty exceedingly delights to shew mercy to a penitent sinner. As a Husband-man delights much in that ground, that after a long unfruitfulness, proves fruitfull, and calls his friends and neighbours, to behold that ground : As a Captain loves that Souldier that once fled away cowardly, and afterwards returns, and fights valiantly ; Even so God is wonderfully inamoured with a sinner, that having once made shipwrack of a good conscience, yet at last returns, and swims to Heaven upon the plank of Faith and Repentance. This is a notable provocation to all wretched hard-hearted sinners to turn unto God by true Repentance. God is so farre from refusing you, that he rejoyceth in your conversion, and is more ready to receive you, than you are to come. And I may safely

Luk. 15.

adde, That in some sense God delights more in a penitent Prodigall, than one of his righteous children. As the good Shepherd rejoyced more in his lost Sheep, than in his 99 Sheep : And the good Woman in her lost Groat : And the good Father in his lost sonne, more than in the sonne that went not astray. It is true, that *Innocency of life* is better, simply and absolutely considered, than *Repentance* : And it is more to be desired to *live without sin*, than to have *grace to repent after sin*. As a whole Garment is better than a rent Garment, and yet a rent Garment may be so handsomely pieced together, that there shall be little difference between that and a whole Garment. A penitent sinner that feelingly apprehends the great mercy of God, in pardoning so great a sinner as he was : the sense of this distinguishing love of God towards him, raiseth up his heart to a higher pitch of zeal, and enables him to draw neer to God with more affection, and fervently to be more tender of sinne, and to do, and suffer more for God many times, than those that are more righteous than he is. As suppose two men at Sea, the one comes safely to shore without danger, the other escapes to shore not without great hazard and perill of life : He that comes without hazard hath more cause simply to be thankfull ; yet ordinarily, he that had the greater danger, out of sense of his danger, will return more praise than the other. Saint Paul laboured more than all the other Apostles, because he was a greater sinner than all the other Apostles, and had obtained greater mercy. Therefore *Mary Magdalen loved much, because much was forgiven her*. We never read that the blessed Virgin ever came to wash the Feet of Christ with her tears. But *Mary Magdalen*, a great sinner, she did it ; and she comes first to the Sepulcher, and afterwards (as some report) she spent 30 yeers in *Gallia Narbonensi*, in weeping for her sins. Gregory brings the example of *David*, who, after he had obtained pardon for murdering *Uriah*, and committing adultery with *Bathsheba*, fell a longing after the water of *Bethlehem* : But when the water was brought, He poured it forth before the Lord, and would not drink of it, because it hazarded the lives of his men. Observe how tender of sin *David* was, after his Repentance. He that before had spilt innocent blood, is now trou-

troubled in conscience for putting the lives of his men in jeopardy : He that before longed for *another mans wife*, doth now repent for desiring *another mans water*. Bernard brings the example of *Peter*, who before his denyall, confidently told Christ, *Though all forsook him, yet he would not* ; yet afterwards, when he had repented of his denying of Christ, he was so tender, that when Christ purposely asked him three times, *Lovest thou me more than these* ? he answers not comparatively, as before, but positively ; *Onely Lord thou knowest I love thee*. And this is another provocation to exhort all sinners to lay hold upon this holy Anchor, this wrath-charming Repentance. Come all ye prodigall childrsn, all ye lost sheep that have gone astray : Behold, your Heavenly Father is not onely ready, but joyfull to receive you ; and, if rightly understood, more joyfull, than in his faithfull Children. Was there ever mercy like to this ! Oh that we had hearts to embrace it ! And the greater any man is in estate, and parts, the more honour God shall have, if such a man will turn to God this day. Great men are the Looking-glasse of the Countrey where they live, according to which, most men dresse themselves : If they be wicked, the whole Countrey is much the worser by them. The vices of Rulers, are Rules of vices, *Quicquid faciunt precipere videntur*. If the head be giddy, the members reel ; If the Liver be tainted, the body is Dropsie. *Jeroboam* made all Israel to sin. But when great men prove good men, it is not to be expressed what good they do. *When Crispus the chief Ruler of the Synagogue, believed on the Lord, many of the Corinthians hearing, believed also*. When the Master of the Family was converted, his whole Family were also baptized. The Lord make all great men good men, and good men (of parts and abilities) great men.

Quo grandis nomen eo grandius scandalum.

A. 18.8.

2. As this Reformation must be Personall, so also it must be Nationall ; for so saith the Text, *If that Nation against which, &c.* A particular man, by turning unto God, may turn away a particular Judgement. But when the sins of a Nation are generall, and the Judgements upon a Nation generall, the turning must be generall. If the Sea hath broken the banks, and overflowed the Countrey, it is not the care of one or two men, by re-

2. It must be Nationall.

pairing their banks, that can prevent the inundation. Even so when God is overflowing a Land with a generall destruction, there must be a generall endeavour to make up the whole breach. There must be a Court-Reformation, a Countrey-Reformation, a Ci-y-Reformation, Church and State-Reformation, a Generall Reformation.

Quest.

Ans.

But how shall we do to obtain this generall Reformation?

Two wayes.

1.

If you that are the representative Body of this Nation, as you stand under this relation, be reformed, the Nation it self may be said to be reformed. For you are the Nation representatively, virtually, and eminently; you stand in the place of the whole Nation; and if you stand for Gods Cause, the whole Nation doth it in you. Oh let it not be said, That the Reformers of others, need reformation themselves! If the eye be dark, how great is that darkness? &c. If the Salt that seasoneth other things be unsavoury, wherewith shall it be seasoned? This is the first way.

2.

The second way to reform a Nation, is, When you that are the representative Body of the Nation do, as much as in you lieth, to reform the Nation you represent. This is a duty that God requires and expects from your hands. It was the complaint of *Nehemiah*, That the Nobles of *Tekoah* did not put their necks to the yoke of the Lord; this was a great blemish to them. Let not, I beseech you, the like brand of infamy be cast upon any of you. It cannot be denied but that this Nation needs Reformation, not only in reference to the Common-wealth, but also to the Church. The Prophet in the ninth verse compares a Nation to a *House* that needs building, and to an *Orchard* that needs planting. And sure it is, that the House of this Nation is much out of repair: the House of the Lord lieth waste, and there is much rubbish in it. Many pollutions have crept into our Doctrine, much defilement into our Worship; many illegall innovations have been obtruded upon us; the very posts and pillars of this House, many of them are rotten; the stones are loose and uncemented; the House exceedingly divided and distracted with diversity of opinions: the very foundation is ready to shake, and the House

Neh. 3. 1.

to fall down about our ears. The Garden of this Nation is overgrown with weeds; and there are many, not onely unprofitable, but hurtfull trees planted in this Garden. Now this is the great work that the Lord requireth at your hands, O ye Worthies of Israel! To stub up all these unprofitable trees, and to repair the breaches of Gods House, to build it up in its beauty, according to the pattern in the Mount, and to bring us back, not onely to our first Reformation in King Edwards dayes, but to reform the Reformation it self. For we were then newly crept out of Popery, and (like unto men newly come out of prison, where they have been long detained) it was impossible but our garments should smella little of the dungeon from whence we came. It is said of *Lazarus*, That when he came first out of the Grave, He came bound hand and foot, with Grave-clothes, and his face was bound about with a Napkin. So it was with us in our first Reformation: it was a most blessed and glorious work, like the resurrection from the Grave: but yet notwithstanding we came out of this Grave bound hands and feet with our Grave-clothes, and eyes-blinding Napkins; we brought many things out with us, which we should have left behinde. Our Saviour Christ rose from the dead, and left all his *linnen clothes* behinde him: So must we bury all superstitious Ceremonies in the grave of oblivion, and perfect a Reformation according to the Word of God. And as our Saviour Christ, in the place fore-mentioned, commanded his Disciples to unbinde *Lazarus*, and to take away his Grave-clothes, Oh that you also would command the Apostles of Christ, the faithfull and learned Ministers of this Kingdome, to meet in a free Nationall Synod, for to inform you about the taking away of these Grave-clothes, and eyes-blinding Napkins, or whatsoever else shall appear to be prejudiciall to the piety and purity of Gods Worship. But then I do most earnestly beseech you to take heed that those whom you call to this Synod, be not like unto the Cardinalls and Prelates who met at *Rome*, to consult about Reformation of the Church, of whom *Luther* speaks, That they were like unto Foxes that went to sweep a house full of dust with their tails, and instead of sweeping out the dust, they swept it all about the house,

Ioh. 11. 44.

Ioh. 10. 5.]

Ioh. 11. 44.

Sleiden.
Convent.

house, and made a great smoke for the while, but when they were gone, the dust fell all down again. I doubt not but if this motion (which I offer in all humility) succeed, your Wisedomes will be carefull to make such qualifications, both of the persons that are to chuse, and to be chosen, that no Minister, lyable to any iust exception, shall have a voice in this Synod, for fear lest our greatest remedy prove to be our greatest ruine. But this by the way.

Isai. 62. 1.

Oh that the Lord would make me an instrument this day, to encourage you to go on in the Work of Reformation! *For Sions sake I will not hold my peace, and for Jerusalems sake I will not rest, untill the righteousness thereof go forth as brightness, and the salvation thereof as a Lamp that burneth. Arise, arise, have mercy upon Sion; for the set time to favour her, yea, the set time is come: Let it pity you to see Sion in the dust.* Let this be the product of this solemn Fast, to quicken you to a Nationall Reformation. When *Moses* had been conversing with God, his face shone when he came down. You are now conversing with God in the Mount: Oh that your lives might shine forth in holiness, after this day; and that is may be with you as it was with *Hezekiah*, when he and all his people kept the Passover together: the first thing they did before the killing of the Passover, was, *The taking away all the Altars that were at Jerusalem, and casting them into the brook Kidron. And when the Passover was finished, all Israel that were present, went out to the Cities of Judah, and brake the Images in pieces, and cut down the Groves, and threw down the high places, and the Altars out of all Judah and Benjamin, in Ephraim also, and Manasseh, untill they had destroyed them all.* I speak not of any tumultuous, disorderly, illegall way, but of an orderly and legall Reformation, which I desire (like this of *Hezekiah*) may be the issue of this day.

2 Chron.

30. 14, 15.

2 Chron.

31. 1.

Motives to
a Reforma-
tion.

The Motives are many:

I.

1. If you build Gods House, God will build houses for you, as he did for the *Hebrew Midwives*, he will blesse and prosper you.

Exo. 1. 21.

Hagg. 1. 4.

3, 6, 7, 8, 9.

Remember what the Prophet *Haggai* saith. *Is it time for you, O ye, to dwell in your ceiled houses, and this House lie waste? Now there-*

therefore, thus saith the Lord, Consider your wayes, Ye have sown much and bring in little; ye eat, but ye have not enough; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord, Consider your wayes, go up to the Mountain, and bring Wood and build the House, and I will take pleasure in it, and I will be glorified, saith the Lord, &c. Reade also Verse 9, 10, 11.

2. Consider what *Mordecai* said unto *Esther*; Think not with thy self that thou shalt escape in the Kings house, more than all the Jews; for if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; But thou and thy Fathers house shall be destroyed: And who knoweth whether thou art come to the Kingdom for such a time as this? As *Ierome* said concerning the day of Judgement; That whether he did eat or drink, or whatsoever he did, he did alwayes hear the voyce of the Arch-Angel, Arise ye dead, and come to judgement: So I desire that you would at all times, and in all places, remember and consider this soul-awakening speech of *Mordecai* to *Esther*. 2. Esth. 11. 13, 14, 15.

3. Consider the famous examples of *Ezra*, *Nehemiah*, and *Zerubbabel*, what care and pains they took for the re-building, not onely of the Walls, but also of the Temple of *Ierusalem*. It is not enough to set the State in tune, but you must remember to repair the Temple also. Be not afraid of *Tobiah*, *Sanballat*, or of any other enemy. Who art thou, O great Mountain? Before *Zerubbabel* shalt thou become a Plain. A Parliament-man must be like *Aibanafius*, who was *Magnes & Adamas*, A Load-stone, and an Adamant. A Load-stone, by his affable carriage, and courteous behaviour, drawing all men to love him. But in the cause of God he was as an Adamant, untameable and unconquerable. Zach. 4. 7.

4. If we reform and turn, God will turn; If we turn from the evill of our sins, God will turn from the evill of his Judgements. *Tertullian* speaks of himself, That he was born to nothing else but to Repentance: An excellent saying for every one to lay to heart. The first Text that ever *Iohn Baptist* preached on, was Repentance. The first that ever *Christ* preached on, was Repentance. Tert. de pœnitent. Marth. 3. 2. Matt. 4. 17.

since.

Luk. 24
47. *ance.* And the first thing that Christ commanded his Apostles to preach, was *Repentance*. God himself hath consecrated Repentance by his own example, saith *Tertullian*, *Dedit peenitentiam in semetipso.* He repenteth, to teach us to repent. This is that which God not onely commands and entreateth, but swear-eth that he would have us to do. Happy we, for whose sake God swears; but most unhappy, if we believe not God when he swears, and if we live not as we believe.

Ezek. 18.
Tertull.

Quest.

Will a Nationall Reformation certainly divert Gods Judgements from a Nation? Did not *Iosiah* reform, and yet it is expressly said, That notwithstanding this Reformation, *Yet the Lord* 2 King. 23. *turned not from the fiercenesse of his great wrath, wherewith his anger* 26. *was kindled against Iudah, because of all the provocations that Manasses had provoked him withall.*

Answ.

1. A Nationall Reformation will certainly deliver us from everlasting misery. 2. It is Gods ordinary way for the removal of temporall Judgements. There is no instance fully against it, but this of *Iosiah*: but to this it may be replied, That *Iosiah's* reformation in reference to the multitude, was hypocriticall, and therefore it did onely prorogue and adjourn, but not totally remove Gods wrath. That this was so in regard of the people, appears, *Jerem. 3. 10.* *And yet for all this, her treacherous sister Judah hath not turned unto me with her whole heart, but fainedly, saith the Lord.* A sincere Nationall turning will certainly divert Nationall Judgements, and procure Nationall Blessings.

If we will not turn, reform, and repent of our sins, God will repent with a new kinde of *Repentance*; he will not repent of the evill, but repent that he hath repented of the evill; he will repent of the good wherewith he said he would benefit us. And this leads me to the fourth Doctrinall Conclusion.

Doctrin 4.

Dott. 4.

That when God begins to build and plant a Nation; if that Nation do evill in Gods sight, God will unbuild, pluck up, and repent of the good he intended to do unto it. This is a point of great concernment, expressly set down in the tenth verse. It is

is certain that God hath begun to build and plant this Nation, and he hath made you his Instruments (Right Honorable) in this great Work. We reade, *Zachary 1. 19.* of *four horns, which scattered Judah and Ierusalem.* By these four horns, are meant all the enemies of Gods people, that are alwayes pushing at them, and goring of them. And verse 20, we reade of four *Carpenters* whom God raised up to fray away these horns. Such *Carpenters* have you been unto us: You have knockt off all those horns wherewith the fat Bulls of *Basban* pushed at us: You have endeavoured to under-prop the House of this Kingdom, and to keep it from falling: You have stubb'd up many unprofitable Trees, and taken away (at least, in your endeavours) many rotten posts: You have removed a great deal of rubbish: You have been our *Ebedmelechs*, to release our *Ieremies* out of the Dungeon. Indeed you have done marvellous things, blessed be the Name of the Lord! And we have cause to be enlarged in much thankfulnesse, though you never have opportunity to do more for us. *Ezra 9.8.* blessed God *that had given them a little reviving in their bondage.* A man that hath been for many yeers in a dark Dungeon, will rejoyce exceedingly for a little crevise of light, though never so little. We have been in the Dungeon of despair, and we blesse God for the little crevise of light let in by your means. *We have* *Pla. 68. 13.* *lien among the pots (inter ollas fuliginosas) sullied with filth; and there is a crevise of hope (in the Valley of Achor) that we shall be as the wings of a Dove, covered with silver, and her feathers with yellow gold.* And though this childe of hope be but yet an Embrio; *We will not despise the day of little things.* When *Ezra* had *Zac. 4. 10.* *Ezra 10.* *11.* laid the foundation of the Temple, there was great joy and rejoycing. We doubt not but there is a foundation laid of better times, and such a foundation which shall never be taken away. The Lord recompence all the pains you have taken, upon you and yours. And yet let me adde one word, as a parenthesis; That *Nebemiah*, after all his good services he had done for the Church, subjoyns these words, *Remember me, O my God, concerning this, and spare me:* he begs pardon for his noble work of Reformation. Blessed be God, here is hope of a fair building, and of a most beautifull Paradise, if things succeed as they have begun.

F

But

But now mark the Doctrine. When God begins to build and plant, if that Nation do evill, God will un-build what he hath built, pluck up what he hath planted, *He will repent of the good, &c.* For you must know, that God repents as well of his mercies, as of his judgements. When God had made *Saul* King, and he proved stubborn and disobedient, God repented that ever he made him King. When God saw that the wickednesse of the old World was great upon earth, He was grieved at the very heart, and repented that ever he made man. When *David* was bringing home the Ark with great pomp, because it was not brought home in due order, and because of *Uzzab's* sin, God repented of what he was doing, and the Ark stayed in the middle way. When the people of Israel were come out of *Ægypt*, and were very neer *Canaan*, because they brought an evill report upon the Land of *Canaan*, and murmured, the Lord repents of what he had done, and carries them back again forty yeers journey, thorow the vast howling Wildernesse.

Reason.

Reason.

1. Because Gods Covenant with a Nation is conditionall. It is *quandiu se bene gesserit*. If that Nation obey my voice, then will I build and plant it: but if it disobey my voyce, then will I pluck it up, pull it down, and destroy it. *The Lord is with you, while ye be with him; and if ye seek him, he will be found of you: but if you forsake him, he will forsake you. If you do wickedly, you shall perish, both you and your King.*

2 Chron.

15.2.

1 Sam. 12.

43.

2.

2. Because that sinne is so pernicious to a Kingdom, that where sinne rules, there God and mercy will not abide. Sinne takes away the favour of God, by which all Nations subsist. And if Gods favour be gone, all is gone. Sinne dissolves the very Joynts and Sinews of a Nation; Religion maintains and upholds Kingdoms. The *Trojans* had their *Palladium*: as long as that was safe, they were safe. The *Romans* had their *Ancile*; as long as that was kept, they were secure. The *Israelites* had their Ark; as long as that was sure, there was a defence upon Mount Zion. Pure and undefiled Religion, is the *Palladium*, the *Ancile*, the Ark, to preserve Kingdoms. But sin betrayeth Religion into the hands of super-

superstition and idolatry. Sinne is a Serpent in the bosome, a thief in the house, poyson at the stomack, a sword at the very heart of a Nation. If the Serpent be in the bosome, it will bite; if a thief in the house, he will steal; if poyson in the stomack, it will pain us; if a sword at the heart, it will kill us.

Use.

Use.

Hence we may learn what the reason is of the great delay in the Reformation in the Church; why the childe of Reformation sticks in the Birth; why the hand of mercy begins to be pulled in; and why many observers of the times begin to fear that this is not, as yet, the appointed time wherein God will have mercy upou Sion. I am very confident, that the fault is not in you to whom I speak; but it is laid down, 2 Chron. 20. 33. *Howbeit the high places were not taken away, for as yet the people had not prepared their hearts unto the God of their Fathers.* The people of the Land would not bear a thorow-Reformation. I deny not but that the Land in which we live, is a Land of uprightness; As many amongst us truly religious, as in any place in the world, of the like bignesse. But yet the Bulk of our people are wicked, and their hearts are not as yet prepared to the yoke of the Lord. *Oderunt vincula pietatis.* They are unreformed themselves, and it is no wonder they are so opposite to a thorow-Reformation. It may be said of many amongst us, as *Jeremy* did once say of his people; *The Prophets prophesie falsely, and the Priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?* Now it is this sin of the Land that weakens your hands; and divides you sometimes one from another, and keeps you from perfecting this great work of Reformation. And I conceive no way better to remedy this than by sending a faithfull and painfull Ministry thorowout the Kingdome. For if you will be pleased to observe, you will finde that those places which are rudest, and most ignorant, most irregular; and where the least preaching hath been, are the greatest enemies to Reformation. This is a work worthy of serious consideration. The Lord stir up your hearts to consider it, and open your eyes also, clearly to percieve that there are more with you, than against you, and that when God

Isai. 26.

Ier. 53.

reforms a Nation, he doth not finde us prepared, but he make us prepared. When God sheweth mercy to a Nation, there goeth power with the mercy to heal the Nation, *Ezek. 36. 24, 25, 26, 27, 28.*

Use 2. If when a Nation doth evill in Gods sight, God will repent of the good he intended, &c. Let us repent of our evils committed against God, that he may not repent of the good he intends to do unto us. Chuse which you will, If we repent, God will repent of the evill, &c. If we repent not, God will repent of the good, &c. And suffer me to tell you, That when God begins to draw back his mercies from a Nation, that Nation is in a wofull plight. God repented that he made the world; and what followed? The next news you hear, is, they were all drowned. He repented that he made *Saul* King, and the next news you hear, is, That he was rejected from being King. He repented that he had brought the Israelites out of *Aegypt*, and thereupon he carries them back again, and swears that not one of them should enter into *Canaan*, but that all their carcases should perish in the Wildernesse. It is God onely that can build and plant a Nation. He is the onely Architect that can build our waste places, and make up our dilapidations, though never so great, he is the onely Gardener to pluck up our weeds, and to plant usefull and fruitfull Trees in the Orchard of this Nation: and if he please, he can do it, and that in an instant, with a word speaking; for so it is in the Text, *At what instant I speak concerning a Nation, to build and to plant it.* Though the House of the Kingdom be never so much out of repair, God can in an instant build us and plant us, and make us better than ever. But if God begin to repent of what he hath done, wo to the Nation: *For except the Lord build the house, they labour in vain that build it, in vain to rise up early, and sit up late, &c.* God will unravell all; and though he hath brought us neer to *Canaan*, he will carry us back again, and make us to tarry fourty yeers for a Reformation; or it may be he will at last carry us back again into *Aegypt*, which was the last and greatest curse threatened against the people of *Israel*, and it is the greatest misery that can come upon this Nation.

Psa. 127. 1.

*Deut. 28.
68.*

But on the contrary, if we turn from our evill wayes
God

God will perfect his building, and finish his Plantation, he will make us a glorious Paradise, an habitation fit for himself to dwell in; he will set up his Ordinances after a purer manner, and watch over us for good from the beginning of the year to the end of it. Oh that these words of mine might be as goads, and as nails to fasten this point upon your hearts, that it may take deep impression, and abide for ever upon your spirits. It may be some will say, That this Doctrine is as common as the high-way: It is true, it is a *common high-way*, but it is *the high-way to Heaven*. And though it be not a Doctrine to glut your ears, yet it is *savoury meat*, such as *Jacob provided for Isaac*, whereby he obtained the blessing. Turn, or burn for ever in Hell. Let every man labour to turn himself, and then let us endeavour to reform one another. There is a great complaint in the Kingdom. The Ministers complain of their people, that they are factious, seditious, covetous, dis-respectfull of the Ministry; &c. And that because they do not reform, therefore the Judgements of God are not turned away from us. The people complain of their Ministers, That they are dumb dogs, greedy dogs, which can neuer have enough, and that they are superstitious, more for pomp than substance; and that untill the scandalous Ministers be removed, Gods heavy hand will never be removed from us. The rich complain of the poor, that they are lazy and theevish: The poor of the rich, that they are proud and hard-hearted. The superiours cry out against their inferiours, and the inferiours against the superiours. And because every man expects when his neighbour should turn; hence it cometh to passe that no man in particular turns. We look for that in another, which we forget to do in our selves. I know no way to reconcile this division, but by raising a new division, and by perswading all sorts of people to strive who should be first in turning to God, who should first get into Christ, who should first get into the Ark. Every man strives for worldly precedency. Oh let us strive for this Spirituall precedency! It is no pride in this, to go one before another. He is the humblest that goeth first. And being reformed in our own persons, let us in the next place labour to reform one another. We are all of one Na-

rio 1, of one body, one flesh one Church. There is a Nationall Communion, a Morall Communion, a Politicall Communion, a Spirituall Communion amongst us. I may adde, There is a Communion in misery. We are all in the same condemnation. Let us labour to pity one another, and to turn one another. Let every man search what drunkard, what swearer, what adulterer, &c. he hath in his House, and either cause the sin to depart from the person, or both sin and person from his House.

First reform your own Families, and then you will be the fitter to reform the family of God. Let the Master reform his servant, the Father his child, the Husband his Wife. Will a man keepe a servant in his house all night, if he were assured he would murder him before morning? Such a servant is sinne, it will murder soul and body. Let us cast it away from our selves, and from our Families.

There is one Motive more, and that is from the ayd you are sending to *Ireland*, to distressed *Ireland*, that at this instant calls to *England* with a loud cry for help and assistance. I doubt not, but you are sensible that delay is as bad as denial almost. I shall offer only one Text to be considered on when you send forth your help, and that is *Deuteronomy 23, 9. When the Host goeth forth against their enemies, then keep thee from every wicked thing, If sin be in the Host, it will make you turn your backs upon your enemies; Turn to God, and he will make your enemies turne their backs upon you.*

Object.

But it is not in my power to turne, unless I were predestinated.

Answer.

I answer with *Mester Bradford*, that we must first go to the Grammar-school of Repentance, before we can be admitted to the University of Predestination. It is not a dispute about Predestination that will turn away Gods wrath, but it is the practise of humiliation and Reformation. It is most certain, that God is not the cause of any mans damnation. He found us sinners in *Adam*, but made none sinners. *Thy perdition is of thy self, ob Israel!* And it is as certain, that it is not in the power of man by nature to convert himself. And that therefore God commands what we cannot performe, that we might thereby take notice what

what we should do, and what we once could do in *Adam*, and here we should go to get power to do that which we cannot do of our selves. Go to the Word, that hath a creating power. God oftentimes in speaking gives power. Go to prayer, for converting Grace. Pray with *Austine*, *Lord give me what thou commandest, and command what thou wilt.* It is an excellent rule observed by the same Author. *That there is nothing required of us from God as a duty in Scripture, but it is either promised by God as a gift, or some of Gods Saints have prayed for it as a gift.* As for example. God commands us to turn unto him, but *Jeremy* prayes for it; *Turn us, O Lord, and we shall be turned.* And God promiseth it, *Deut. 30. 6. Ezek. 36. 26.* Let us therefore be sensible of our inability to keep the commandement of the Text; and let us beleeve in his promise, to give us power to keepe it, and pray for the performance of his promise.



FINIS.



